

דף יומי • חזקוני • דף ס"ג

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

In this daf, we continue our sweet and vital learning of the simanim of kosher and non-kosher birds, looking closely at the specific species named by the Torah. We will learn how to identify various birds mentioned in the pesukim, such as the dukhifat, the shalakh, and the tinshemet, using the beautiful and precise traditions handed down by our Chazal. The Gemara will also bring out wonderful, warm lessons of emunah and hashgacha pratis, showing how Hashem's mercy and judgment extend to every single creature, from the fish in the deep blue sea to the tiniest ant on the ground.

We will also delve into the halachic definitions of the racham, the chasidah, and the different types of crows. The Gemara guides us through the thirteen middos of Torah exposition to clarify how the same name, like tinshemet, can refer to both a bird and a creeping creature depending on its context. Along the way, we will learn inspiring traditions about the signs of rain and the coming of Moshiach, showing how the physical world and the spiritual world are beautifully bound together.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 63A

STATEMENT

בַּת מִזְגָּא חֲמֵרָא – שְׂרָיָא, וְסִימְנִיהָ: "יִפָּה כַּח הֵבֵן מִכַּח הָאָב."

But the bird called **the daughter of the wine pourer**, which is smaller than the wine pourer, is **permitted** to be eaten, and your **mnemonic** to remember this is the Rabbinic idiom: "**The power of the son is greater than the power of the father**", meaning the larger father bird is forbidden, while the smaller son bird is permitted.

STATEMENT

אָמַר רַב יְהוּדָה: שְׂקִיטָנָא, אֲרִיכֵי שְׁקִי וְסוּמָקֵי – שְׂרָיָא, וְסִימְנִיהָ מוֹרְזָמָא.

Rav Yehuda says: Regarding the bird called **shekita**na, those that have **long shanks** and are **red** are **permitted**, and your **mnemonic** to remember this is the **murze**ma bird, which is similar in appearance and known to be kosher.

STATEMENT

גוֹיָזִי וְסוּמָקֵי – אֲסִירִי, וְסִימְנִיהָ: "נָנוּס פְּסוּלִי."

Those that are **short and red** are **forbidden**, and your **mnemonic** for this is the halacha that "**a dwarf priest is unfit**" for Temple service.

STATEMENT

אֲרִיכֵי שְׁקִי וִירוּקֵי – אֲסִירִי, וְסִימְנִיהָ: "יְרוּקִין פְּסוּלִין."

Those that have **long shanks** and are **green**, meaning yellow, are **forbidden**, and your **mnemonic** for this is the Mishnah's ruling that "**green innards render** an animal **unfit**" as a tereifa.

STATEMENT

אמר רב יהודה: "שֶׁלַךְ", זוהי השולח דגים מן הים.

Rav Yehuda says: As for the non-kosher bird called **shalakh**, this is the bird that scoops fish out of the sea.

STATEMENT

"דוכיפת", שהודו כפות.

The **dukhifat** is the bird whose comb appears bent and doubled over because of its thickness.

PROOF

תניא נמי הרי: דוכיפת, שהודו כפות, וזהו שהביא שמיר לבית המקדש.

This is also taught in a Braisa: The **dukhifat** is the bird whose comb is bent, and this is the bird that brought the shamir worm to the Beis HaMikdash to split the stones.

STATEMENT

רבי יוחנן, כי הוה חזי שלח, אמר: "משפטיה תהום רבה".

Rabbi Yochanan, when he would see a **shalakh** diving for fish, would say the verse: "Your judgments are like the great deep", because Hashem brings judgment even upon the fish in the sea.

STATEMENT

כי הוה חזי נמלה, אמר: "צדקתך כהררי אל".

When he would see an ant, he would say the first part of the verse: "Your righteousness is like the mighty mountains", because Hashem provides sustenance for even the tiniest creatures.

STATEMENT

אמר אמימר: לקני ובטני – שריין.

Ameimar says: The birds called **laknei** and **batnei** are permitted.

STATEMENT

שקנאי ובטנאי – מקום שנהגו לאכול אוכלין, מקום שנהגו שלא לאכול אין אוכלין.

As for the **sakna'ei** and **batna'ei** birds, in a place where they accustomed to eat them, one may eat them; in a place where they accustomed not to eat them, one may not eat them.

QUESTION

אטו במנהגא תליא מילתא?

The Gemara asks: Is that to say that the matter depends on custom? If they are kosher, they should be permitted everywhere, and if they are non-kosher, they should be forbidden everywhere!

ANSWER

אין, ולא קשיא: הא באתרא דשכיחי פרס ועזניה, הא באתרא דלא שכיחי פרס ועזניה.

The Gemara answers: Yes, and it is not difficult: This place where they are forbidden is in a place where the peres and ozniyah are common, and since these kosher birds resemble them, we forbid them lest people confuse them; whereas that place

where they are permitted **is in a place where the peres and ozniyah are not common**, so there is no concern.

STATEMENT

אָמַר אַבֵּי: קוֹאֵי וְקוֹאֵי אֶסִּירִי, קְוֹאָתָא שְׂרִיָא.

Abaye says: The birds called ku'e*i* and kaku'e*i* are forbidden, but the kakvata is permitted.

STATEMENT

בְּמַעֲרָבא מִלְקוֹ עִילָוּה, וְקָרוּ לָהּ תַחְוּוּתָא.

However, **in the West**, Eretz Yisrael, **they flog** a person **on its account** for eating it, **and they call it tachve*ta***, holding that it is a non-kosher bird.

BRAISA

תַּנּוּ רַבֵּנוּ: "תַּנְשֻׁמֶת" בָּאוֹת שֶׁבְּעוֹפוֹת.

The Rabbis taught in a Braisa: The **tinshe*met*** listed among the non-kosher birds is the **ba'us among the birds**, which is the owl.

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבְּעוֹפוֹת, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבְּשָׂרָצִים?

Do you say it is the **ba'us among the birds**, or is it **only** the **ba'us among the creeping animals**, since the name **tinshe*met*** is written in both places?

ANSWER

אֲמַרְתָּ: צֵא וּלְמַד מִשְׁלֹשׁ עֶשְׂרֵה מִדּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהֶן, דְּבַר הַלְּמִיד מֵעֲנִינּוּ.

You must say: Go out and learn from the thirteen principles by which the Torah is expounded, one of which is: A matter derived from its context.

EXPLANATION

בְּמָה הַכָּתוּב מְדַבֵּר? בְּעוֹפוֹת, אֶף כֵּן בָּאוֹת שֶׁבְּעוֹפוֹת.

With what is the passage speaking? It is speaking about birds; so too here, this **tinshe*met*** refers to birds.

BRAISA

תַּנּוּא נָמִי גַבִּי שָׂרָצִים כִּהֵּאִי גִּוּוֹנָא: "תַּנְשֻׁמֶת" בָּאוֹת שֶׁבְּשָׂרָצִים.

It is also taught in a Braisa regarding creeping animals in this manner: The **tinshe*met*** listed there is the **ba'us among the creeping animals**.

QUESTION

אַתָּה אוֹמֵר בָּאוֹת שֶׁבְּשָׂרָצִים, אוֹ אֵינוֹ אֶלָּא בָּאוֹת שֶׁבְּעוֹפוֹת?

Do you say it is the **ba'us among the creeping animals**, or is it **only** the **ba'us among the birds**?

ANSWER

אמרת: צא ולמד משלש עשרה מדות שהתורה נדרשת בהן, דבר הלמד מענינו – במה הפתוב מדבר? בשרצים, אף כאן בשרצים.

You must say: Go out and learn from the thirteen principles by which the Torah is expounded, a matter derived from its context — with what is the passage speaking? It is speaking about creeping animals; so too here, this tinshemet refers to creeping animals.

STATEMENT

אמר אביי: באות שבעופות – קיפוף, באות שבשרצים – קורפדאי.

Abaye says: The ba'us among the birds is the bird called kifof, and the ba'us among the creeping animals is the mole, called kurpedai.

STATEMENT

אמר רב יהודה: "קאת" – זו הקוק, "רחם" – זו שרקרק.

Rav Yehuda says: The non-kosher bird called ka'as — this is the kuk bird; the racham — this is the sherakrak bird.

STATEMENT

אמר רבי יוחנן: למה נקרא שמו רחם? כיון שבא רחם בארצם לעולם.

Rabbi Yochanan says: Why is its name called racham? Because when the racham comes to Eretz Yisrael, mercy comes to the world, as its arrival is a sign of the rainy season.

STATEMENT

אמר רב ביבי בר אביי: והוא דיתיב אמידי ועביד "שרקרק",

Rav Beivai bar Abaye said: And this that it is a sign of rain is only when it sits on something and makes a sound like "sherakrak".

STATEMENT

וגמירי דאי יתיב אארעא ושריק – אתא משיחא, שנאמר: "אשרקה להם ואקבצם".

And we have a tradition that if it sits on the ground and hisses, the Messiah is coming, as it is stated: "I will hiss for them and gather them".

QUESTION

אמר ליה רב אדא בר שימי למר בר רב אידאי: והא הוה דיתיב בי כרבא ושרק, ואתא גלל אפסקיה למוחיה!

Rav Adda bar Shimi said to Mar bar Rav Idai: But wasn't there a certain racham that sat on a plowed field and hissed, and a stone came and split its brain, yet the Messiah did not come!

ANSWER

אמר ליה: הוהא ביידיא הוה.

He said to him: That bird was a liar, and it was punished for prophesying falsely.

BRAISA

תנו רבנן: "עורב" – זה עורב, "את כל עורב" – להביא עורב העמקי, "למינו" – להביא עורב הבא בראשי יונים.

The Rabbis taught in a Braisa: "The crow" — this is the common crow; "every crow" — this serves to include the valley crow; "after its kind" — this serves to include the crow that comes at the heads of pigeons.

QUESTION

אמר רב: "עורב" – זה עורב. אטו קמן קאי?

The Master said in the Braisa: "The crow" — this is the crow. Is that to say that it stands before us and we know exactly which one it is?

ANSWER

אלא אימא: "עורב" – זה עורב אופקא, וכן הוא אומר: "קנצותיו תלתלים שחרות פערב".

Rather, say: "The crow" — this is the black crow, and so it says in the verse: "His locks are curled, and black as a crow".

EXPLANATION

העמקי – חיוורא, וכן הוא אומר: "ומראהו עמק מן העור", כמראה חמה העמוקה מן הצל.

The valley crow is the white crow, and so it says regarding leprosy: "And its appearance is deeper than the skin", which the Sages explained is like the appearance of sunlight which seems deeper than the shade, showing that "deep" is associated with white light.

EXPLANATION

ועורב הבא בראשי יונים, אמר רב פפא: לא תימא דאתי בריש יוני, אלא דדמי רישיה לדיונה.

And regarding the crow that comes at the heads of pigeons, Rav Pappa said: Do not say that it comes at the head of pigeons to dwell with them, but rather that its head resembles that of a pigeon.

BRAISA

תנו רבנן: "חניץ" – זה חניץ, "למינהו" – להביא את בר חיריא.

The Rabbis taught in a Braisa: "The hawk" — this is the hawk; "after its kind" — this serves to include the bar chireya.

QUESTION

מאי בר חיריא? אמר אביי: שוריןקא.

The Gemara asks: What is the bar chireya? Abaye said: It is the shurineka.

STATEMENT

אמר רב יהודה: "החסידה" – זו דיה לבנה. למה נקרא שמה חסידה? שעושה חסידות עם חברותיה.

Rav Yehuda says: "The chasidah" — this is the white vulture. Why is its name called chasidah? Because it performs acts of kindness with its fellows by sharing its food.

STATEMENT

"האנפה" – זו דיה רגזנית. למה נקרא שמה אנפה? שמנאפת עם חברותיה.

"The anafah" — this is the angry vulture. Why is its name called anafah? Because it quarrels with its fellows.

STATEMENT

אמר רב חנן בר רב חסדא אמר רב חסדא אמר רב חנן בריה דרבא אמר רב: עשרים וארבע עופות
טמאין הן.

Rav Chanan bar Rav Chisda said that Rav Chisda said that Rav Chanan the son of Rava said that Rav said: There are twenty-four non-kosher birds in the Torah.

QUESTION

אמר ליה רב חנן בר רב חסדא לרב חסדא: דהיכא? אי דויקרא – עשרים הוו, אי דמשנה תורה –
עשרים וחד הוו,

Rav Chanan bar Rav Chisda said to Rav Chisda: Where are these twenty-four written? If you count those in Vayikra, they are twenty; if you count those in Mishneh Torah (Devarim), they are twenty-one!

EXPLANATION

וכי תימא דאח דכתיבא בויקרא ולא כתיבא במשנה תורה שדייה עלייהו – אפתי עשרין ותריין
הוו!

And if you say that we should take the da'ah which is written in Vayikra and not written in Mishneh Torah, and add it to them, they are still only twenty-two!

ANSWER

אמר ליה...: "למינה" "למינה" "למינה" "למינה" – הרי פאן ארבע.

He said to him: This is what your mother's father said in the name of Rav: The four exclusionary words "after its kind", "after its kind", "after its kind", "after its kind" written in the verses — behold, there are four additional categories here, bringing the total to twenty-four.

QUESTION

אי הכי עשרין ושית הוו?

The Gemara asks: If so, they are twenty-six, since we added four to the twenty-two!

ANSWER

אמר אביי: דאח וראח אחת היא, דאי סלקא דעתך תרתי אינון,

Abaye said: The da'ah and the ra'ah are one and the same bird, for if it should enter your mind that they are two different birds...

צמוד ב' DAF 63B

QUESTION

מכדי משנה תורה לאוסופי הוא דאחא, מאי שנא הכא דכתיב "דאח" ומאי שנא הכא דכתיב
"ראח" ולא כתיב "דאח"?

Now, since the book of Deuteronomy, the repetition of the Torah, comes to add to the list of Leviticus, what is different here in Leviticus that it is written "da'ah" and what is different here in Deuteronomy that it is written "ra'ah" and "da'ah" is not written?

ANSWER

אַלָּא שְׁמַע מִינָּה מִין רָאָה וְדָאָה אַחַת הִיא.

Rather, learn from this that the species of ra'ah and da'ah are one and the same.

QUESTION

וְאַכְתִּי עֲשָׂרִין וְחֲמִשָּׁה הֵווּ?

The Gemara asks: **But still, are there** not **twenty-five** non-kosher birds listed in total, if we count all the unique names?

ANSWER

אָמַר אַבְי: כְּשֶׁם שְׂרָאָה וְדָאָה אַחַת הִיא, כֵּן אֵיָּה וְדֵיָּה אַחַת הִיא.

Abaye said: Just as the ra'ah and da'ah are one species, so too, the ayyah and dayyah are one species.

EXPLANATION

דָּאִי סְלָקָא דַּעְתָּהּ תְּרִיתֵי אֵינָוּן, מִכְּדִי מְשֻׁנָּה תּוֹרָה לְאוֹסוֹפִי הוּא דַּאֲתָא, מֵאִי שְׁנָא הָכָא דְּכָתִיב
"לְמִינָּה" אֵאֵיָּה, וּמֵאִי שְׁנָא הָתָם דְּכָתִיב "לְמִינָּה" אֲדִיָּה?

For if it enters your mind to say that they are two different species, now, since the repetition of the Torah comes to add, what is different here in Leviticus that it is written "after its kinds" regarding the ayyah, and what is different there in Deuteronomy that it is written "after its kinds" regarding the dayyah instead?

INFERENCE

אַלָּא שְׁמַע מִינָּה: אֵיָּה וְדֵיָּה אַחַת הִיא.

Rather, learn from this that ayyah and dayyah are one and the same species.

QUESTION

וְכִי מֵאַחַר שְׂאֵיָּה וְדֵיָּה אַחַת הִיא, לָמָּה לִיָּה לְמִיכְתַּב אֵיָּה וְדֵיָּה?

The Gemara asks: **And since** ayyah and dayyah are one species, **why did** the Torah **need to write** both ayyah and dayyah in Deuteronomy?

ANSWER

כְּדִתְנִיָּא, רַבִּי אוֹמֵר: אֶקְרָא אֲנִי אֵיָּה, דֵּיָּה לָמָּה נֶאֱמַרְהָ?

The Gemara answers: It is as it is taught in a braisa, Rabbi Yehuda HaNasi says: I would read "ayyah" and know it is forbidden; **why is** "dayyah" stated?

EXPLANATION

כְּדִי שְׁלֹא תִתֵּן פְּתֻחוֹן פֶּה לְבַעַל דִּין לְחִלּוֹק, שְׁלֹא תִהְיֶה אֶתְּהָא קוֹרָא אֵיָּה וְהוּא קוֹרָא דֵּיָּה, אֶתְּהָא קוֹרָא
דֵּיָּה וְהוּא קוֹרָא אֵיָּה,

In order that you should not give an opening of the mouth to a litigant to argue, so that it should not be that you call it "ayyah" and he calls it "dayyah" and permits it, or you call it "dayyah" and he calls it "ayyah" and eats it.

STATEMENT

לְכֹךְ כָּתַב בַּמִּשְׁנָה תוֹרָה: "וְהָרָאָה וְאֵת הָאֵיָּה וְהַדֵּיָּה לְמִינָהּ".

Therefore, the Torah wrote in the repetition of the Torah: "And the ra'ah, and the ayyah, and the dayyah after its kinds."

OBJECTION

מִיִּתְיָבִי: לָמָּה נִשְׁנוּ? בְּבִהְמָה – מִפְּנֵי הַשְּׁסוּעָה, וּבְעוֹפוֹת – מִפְּנֵי הָרָאָה.

The Gemara raises an objection from a braisa: Why were the lists of non-kosher animals and birds repeated in Deuteronomy? Regarding animals, because of the shesuah which is added there; and regarding birds, because of the ra'ah which is added there.

QUESTION

מֵאִי לָאוֹ, מִדְּבַהֲמָה דִּהְתֵּם לְאוֹסוּפִי, עוֹפוֹת נִמִּי לְאוֹסוּפִי?

Is it not to be understood that just as regarding animals there, the repetition is to add a new species, so too regarding birds, the repetition is also to add a new species?

ANSWER

לֹא, הֵתֵם לְאוֹסוּפִי, הֵכָא לְפָרוּשִׁי.

The Gemara answers: No, there regarding animals, it is to add, but here regarding birds, it is only to explain and clarify the names.

STATEMENT

וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: רָאָה זֶה אֵיָּה, וְלָמָּה נִקְרָא שְׁמָהּ רָאָה? שְׂרוּאָה בְּיוֹתֵר,

And this explanation disagrees with the view of Rabbi Abbahu, as Rabbi Abbahu said: The ra'ah is the ayyah. And why is its name called "ra'ah"? Because it sees exceptionally well.

PROOF

וְכֵן הוּא אוֹמֵר: "נִתְיָב לֹא יִדְעוּ עֵיט וְלֹא שְׂזֹפְתוֹ עֵין אֵיָּה",

And so it says in the verse: "A path that no bird of prey knows, nor has the eye of the ayyah seen it."

BRAISA

תָּנָא: עוֹמֶדֶת בְּכַבֵּל וְרוֹאֶה נִבְלָה בְּאֶרֶץ יִשְׂרָאֵל.

A Sage taught: It stands in Babylonia and sees a carcass in Eretz Yisrael.

INFERENCE

מִדְּרָאָה הֵיִינוּ אֵיָּה, מִכֵּלָּל דִּדְאָה לָאוֹ הֵיִינוּ רָאָה.

The Gemara analyzes: Since the ra'ah is the ayyah, it follows by implication that the da'ah is not the ra'ah.

QUESTION

מִכַּדֵּי מִשְׁנֵה תּוֹרָה לְאוֹסוֹפִי הוּא דֹאֲתָא, מֵאִי שְׁנָא הָכָא דְכֻתֵּיב "דָּאָה", וּמֵאִי שְׁנָא הָתָם דְּלֹא כְתִיב "דָּאָה"?

Now, since the repetition of the Torah comes to add, what is different here in Leviticus that it is written "da'ah", and what is different there in Deuteronomy that "da'ah" is not written?

ANSWER

אֵלֶּא לָאוּ שְׁמַע מִינֵה דָּאָה וְרָאָה וְאַיָּה אַחַת הִיא.

Rather, is it not correct to learn from this that da'ah, ra'ah, and ayyah are all one and the same species?

INFERENCE

וּמִדְרָאָה הֵינֵנוּ אֵיָּה, מִכָּלֵל דְּדִיָּה לָאוּ הֵינֵנוּ אֵיָּה.

And since the ra'ah is the ayyah, it follows by implication that the dayyah is not the ayyah.

QUESTION

מֵאִי שְׁנָא הָתָם דְּכֻתֵּיב "לְמִינֵהוּ" אֲאַיָּה אֵלֶּא אֲדִיָּה?

But if so, what is different there in Leviticus that it is written "after its kinds" regarding the ayyah, and what is different here in Deuteronomy that it is not written "after its kinds" regarding the ayyah, but rather regarding the dayyah?

ANSWER

אֵלֶּא שְׁמַע מִינֵה דָּאָה וְרָאָה דִּיָּה וְאַיָּה אַחַת הִיא.

Rather, learn from this that da'ah, ra'ah, dayyah, and ayyah are all one and the same species.

BRAISA

תַּנְיָא, אִיסִי בֶן יְהוּדָה אוֹמֵר: מָאָה עוֹפוֹת טְמֵאִין יֵשׁ בְּמִזְרָחָא, וְכוּלָן מִין "אַיָּה" הֵן.

It is taught in a braisa, Isi ben Yehuda says: There are one hundred non-kosher birds in the East, and all of them are species of ayyah.

STATEMENT

תַּנִּי אַבְימי בְּרִיָּה דְרַבִּי אֲבָהוּ: שְׁבַע מֵאוֹת מִינֵי דְגִים הֵן, וּשְׁמוֹנֶה מֵאוֹת מִינֵי חֲגָבִים, וּלְעוֹפוֹת אֵין מִסְפָּר.

Avimi the son of Rabbi Abbahu taught: There are seven hundred species of non-kosher fish, and eight hundred species of non-kosher grasshoppers, and for birds there is no number.

QUESTION

עוֹפוֹת עֶשְׂרִין וְאַרְבָּעָה הֵווּ!

The Gemara objects: But are there not only twenty-four non-kosher birds?

ANSWER

אֵלֶּא: וּלְעוֹפוֹת טְהוֹרִים אֵין מִסְפָּר.

Rather, correct the statement to read: And for kosher birds there is no number.

BRAISA

תנ"א, רבי אומר: גלוי וידוע לפני מי שאמר והיה העולם שבהמה טמאה מרובה מן הטהורות, לפיכך מנה הכתוב בטהורה.

It is taught in a braisa, Rabbi Yehuda HaNasi says: It is revealed and known before the One Who spoke and the world came into being that non-kosher animals are more numerous than the kosher ones; therefore, the verse enumerated the kosher animals.

STATEMENT

גלוי וידוע לפני מי שאמר והיה העולם שעופות טהורין מרובין על הטמאין, לפיכך מנה הכתוב בטמאין.

And it is revealed and known before the One Who spoke and the world came into being that kosher birds are more numerous than the non-kosher ones; therefore, the verse enumerated the non-kosher birds.

QUESTION

מאי קא משמע לן?

The Gemara asks: What is this teaching us?

ANSWER

כדרב הונא אמר רב, ואמרי לה אמר רב הונא אמר רב משום רבי מאיר: לעולם ישנה אדם לתלמידו דרך קצרה.

The Gemara answers: It is like that which Rav Huna said in the name of Rav, and some say Rav Huna said in the name of Rav in the name of Rabbi Meir: A person should always teach his student in a concise way.

STATEMENT

אמר רבי יצחק: עוף טהור נאכל במסורת,

Rabbi Yitzchak said: A kosher bird is eaten by force of a tradition that it is kosher,

STATEMENT

נאמן הצייד לומר: עוף זה טהור, מסר לי רבי.

and a hunter is believed to say: "This bird is kosher, for my teacher passed down to me that it is so."

STATEMENT

אמר רבי יוחנן: והוא שבקי בהן ובשמותיהן.

Rabbi Yochanan said: And this is only when the teacher is expert in them and in their names.

QUESTION

בעי רבי זירא: רבו חכם, או רבו צייד?

Rabbi Zeira raised a dilemma: Does "his teacher" mean his teacher who is a Sage, or his teacher who is a hunter?

PROOF

תא שמע, דאמר רבי יוחנן: והוא שפקי בהן ובשמותיהן.

Come and hear a proof, for Rabbi Yochanan said: And this is only when he is expert in them and in their names.

EXPLANATION

אי אמרת בשלמא רבו צייד – שפיר,

Granted, if you say it refers to his teacher who is a hunter, it is well, as a hunter knows both the birds and their names.

EXPLANATION

אלא אי אמרת רבו חכם, בשלמא שמיהו גמיר להו, אלא אינהו מי ידע להו?

But if you say it refers to his teacher who is a Sage, granted, their names he has learned, but does he recognize the birds themselves in the wild?

INFERENCE

אלא לאו שמע מינה: רבו צייד.

Rather, is it not correct to learn from this that it refers to his teacher who is a hunter?

RESOLUTION

שמע מינה.

The Gemara concludes: Learn from this that indeed it is so.

BRAISA

תנו רבנן: לוקחין ביצים מן הגוים בכל מקום, ואין חוששין לא משום נבלות ולא משום טרפות.

Our Rabbis taught: We may buy eggs from non-Jews anywhere, and we do not worry neither on account of nevelos nor on account of treifos.

QUESTION

ודילמא דעוף טמא נינהו?

The Gemara asks: But perhaps they are of a non-kosher bird?

ANSWER

אמר אבובא דשמואל: באומר של עוף פלוני טהור.

The father of Shmuel said: This is where the non-Jew says, "These are of such-and-such a bird, which is kosher."

QUESTION

ולימא של עוף טהור?

The Gemara asks: But let him just say, "These are of a kosher bird"?

ANSWER

אי הכי, אית ליה לאישתמוטי.

The Gemara answers: **If so, he has** room to **slip out** of his lie by claiming he meant a different bird; but when he names a specific bird, he is afraid to lie.

QUESTION

וְלִבְדּוֹק בְּסִמְנֵי!
ולבדוק בסימני!

The Gemara asks: **But let us check them by the signs** of eggs!

PROOF

דְּתַנָּא: כְּסִמְנֵי בִיציִים כֹּה סִמְנֵי דָגִים.
דתנא: כסימני ביצים כה סימני דגים.

As it is taught in a braisa: **Like the signs of eggs, so are the signs of fish.**

OBJECTION

סִמְנֵי דָגִים סֵלָקָא דַּעְתָּהּ? "סִנְפִּיר וְקִשְׁקֶשֶׁת" אָמַר רַחֲמָנָא!
סימני דגים סלקא דעתה? "סנפיר וקשקשת" אמר רחמנא!

The Gemara objects: **Does it enter your mind** to say "**the signs of fish**" are like eggs? "**Fins and scales**" the Merciful One **said** in the Torah!

RESOLUTION

אֵלָא אֵימָא: כֹּה סִמְנֵי
אלא אימא: כה סימני

Rather, **say** and correct the text: **so are the signs of fish roe.**

SUMMARY

The daf begins by distinguishing between permitted and forbidden birds based on their size, leg length, and color, using memorable mnemonics from Chazal. We identify the dukhifat as the bird that brought the shamir worm to the Beis HaMikdash, and we learn how Rabbi Yochanan would see the hand of Hashem in the actions of the shalakh and the ant. The Gemara then discusses how local customs regarding certain birds depend on whether the non-kosher peres and ozniyah are common in that area. Finally, we learn how to apply the principle of 'davar halamed me'inyano' (a matter derived from its context) to identify the tinshemet, and we analyze the various species of crows, hawks, and the kind-hearted chasidah, which is named for the chesed it does by sharing food with its companions.

In our sugya, we learn about the remarkable bird called the racham, whose very name means mercy. Rabbi Yochanan teaches that when this bird appears, it signals that Hashem is bringing rain and mercy to the world. Yet, the Gemara notes a fascinating condition: this bird only brings the blessing of rain when it sits elevated on an object and chirps. If it sits on the ground and hisses, it is trying to signal the ultimate redemption, but if it does so falsely, it meets a sudden end.

This teaches us a profound lesson about our own avodah. Every single one of us has a "racham" inside, a spark of mercy, a desire to do chesed and bring goodness into the world. But to truly bring down Hashem's blessing, our actions must be grounded in truth and aligned with our actual spiritual standing. When we try to act from a place of false pretense, pretending to be on a level of lofty righteousness that we have not actually earned, it backfires. True holiness is built step-by-step, with honesty.

Today, when you look for opportunities to show mercy and do chesed, do it with absolute simplicity and truth. Do not look for honor or try to appear more righteous than you are. Just do a quiet, genuine act of kindness for another Yid, purely for the sake of Heaven.